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THE INDEPENDENT METHODIST WEEKLY +

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Missions After the War

Editorial

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"Great Was the Fall Thereof"

A Parable About the New World

Surveying the Quadrennium

Methodist Board of Education Meets

Christian America Must Speak

Dr. George A. Fallon at Social Union

Reading the Bible in Lent

Day-by-Day Devotions

MAR 4 1944

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Social Union Hears Dr. Fallon

Rev. George Albert Fallon, pastor of Wesley Church in Worcester, was enthusiastically received as the speaker at the meeting of the Boston Methodist Social Union on Monday evening, February 21, at Copley Church.

The invocation of the evening was offered by Rev. William R. Leslie, pastor of St. Mark's Church, Brookline. Following the banquet, Miss Ruth Olive Halford led the assembly in singing a group of patriotic songs, in keeping with the spirit of the February holidays. Dr. Arthur W. Hicks accompanied at the piano.

After the music, the Social Union turned to the business session. Thomas Fox, chairman of the membership committee, proposed for membership the name of Kenneth B. Herman, who, he said, was "now four weeks old and probably the youngest member ever elected into the Social Union." Herman T. Gammons, the president of the organization, had paid for the membership, and Mr. Fox presented the money to the surprised parents, Dr. and Mrs. Beaumont A. Herman. Dr. Herman is the secretary of the Social Union. Mr. Gammons announced the appointment by the directors of David P. Fletcher of Melrose to serve as director to complete the term of the late Ralph H. Wilbur. The appointment was unanimously confirmed. The death of Dr. Walter C. Kite, for years a beloved member and, at the time of his passing, vice-president of the Social Union, was announced. A committee composed of Rev. John L. Ivey, Miss Adella Bates, and Miss Grace O. Chapman was appointed to draw up resolutions on his decease. A nominating committee to present a slate of officers for the year 1944-45 was appointed by the president. The committee consists of William J. Kurth, Thomas Fox, Howard W. Selby, Stanley O. MacMullen, and Sam T. Emery. Its report will be expected at the next meeting.

Monday evening, March 20, will be the annual Young People's Night of the Social Union. Bishop J. Waskom Pickett of Bombay, India, was announced as the speaker.

Business over, the audience joined in the singing of the "Battle Hymn of the Republic," again under the leadership of Miss Halford. Mr. Gammons then presented Rev. George E. Heath, who made a very felicitous introduction of the speaker, Dr. Fallon, who is Dr. Heath's successor at Wesley Church, Worcester.

Dr. Fallon had chosen as the subject of his address "Christian America Must Speak Now." He said in part:

"What I have to say tonight is based upon a great hypothesis. I believe that with continued and increasing 'toil and sweat and blood and tears' victory will ultimately crown the Allied cause. Many of our military leaders have given us reason for our faith. General Dwight D. Eisenhower has said, '1944 should be a year of victory so far as Europe is concerned.' Not many days ago, upon his return to London, General Montgomery said, 'The situation is good. The end of the war is definitely in sight. All we have to do is to have complete trust in our leaders—leaders of the nations—and get on with the job.' I am going to proceed on the assumption that we are in agreement on this basic hypothesis.

"Now, since it is true that victory will crown the Allied cause, it becomes inevitable that America will have a large share in deciding the nature of the peace. Indeed, she will be one of the three dominating nations at the peace table; her voice will carry tremendous weight. So what I am concerned about is which America will speak. What voice will represent America at the peace conference? We all know that there are many Americas and many voices in the great America. James Truslow Adams reminds us in his book 'The American' that we have sixty different language newspapers published in the United States and that there are more languages and dialects spoken in our country than in any other country of the world, with the possible exception of India. Which America will speak loudest at the time of peace?

"Will it be the voice of isolationism—that voice which would try to shut the world out of America and keep America away from the world? This voice is loud today and will grow increasingly louder as war weariness settles down upon us and our sons come marching home, tired and weary of foreign lands and climes. Then more than ever we shall hear this voice saying, 'Let Europe and the rest of the world stew in its own juices. We will mind our own business..' But what the advocates of isolation forget is that in minding our own business we have made isolation impossible. American genius has done more than any other genius to make the world a neighborhood. American genius has virtually eliminated space. It has pulled the continents together. The steamboat, the Morse code, the telephone, the Atlantic cable, the horseless carriage, the airplane, commercial broadcasting, all the result of American genius, have helped to make the world a neighborhood. American genius killed isolationism. So, being true to our best spirit, we cannot afford to allow this dead voice to speak for us at the peace table.

"Will it be the voice of intolerance? Elmer Rice has written a play which he calls 'The Adding Machine.' In it the characters dress alike, think alike, and look alike. As the curtain falls on the last act the characters yell, 'Down with the Negro!' 'Down with the Jew!' 'Down with the Catholic!' That voice is all too loud in America today. It sent fear into the hearts of the Jews in Boston. It resulted in violence in Detroit, New York City, Beaumont, Tex., on the Pacific Coast, and in other places. This voice must not be heard at the peace table. If it is, we shall find that 'racism is dynamite.'

"Will it be the voice of sectionalism? The North clamoring for higher tariffs, the West for continued exclusion, the East for this, the South for that? The voice that speaks for America must represent all the country, not just parts of it.

"Will it be the voice of pressure groups? If they can have their way, they will speak for all of us. But if they speak, it will be only for themselves, as always. If they speak, there will be no brotherhood, no justice, no equal opportunity for all.

"Will it be the voice of imperialism? There are many who are advocating that this must be an American century. We have the means of making it so, we are constantly reminded. 'Let us dominate the world. Let us impose upon the world our culture, our commerce, our standard of life. If the world does not like it, we will make it like it.' Let us not be deceived by this fantastic dream. An American century would mean a century of headaches, a tury of crushing taxation, a century of tarism, a century of bloodshed, a century hatred. Leland Stowe reminds us in 'T Shall Not Sleep' that the voice of Ame must be 'sternly democratic' when it is pressed at the peace table. If it is not, shall find ourselves a victim of isolatio isolated by a new Europe and a new A

"Are these the voices we would speak for us—isolationism, intolerance, cism, sectionalism, pressure groups, and perialism? These voices must not speak, they are not the voices which have m America great. America is known ac the world for justice, brotherhood, fair d ing, and equal opportunity for all. The voice of America has been the Chris voice. America was changed from a wilderness in less than three hundred y because America was a symbol of h America was 'the land of promise.' It for this reason millions came to these sho It is for this reason millions look to us fr lands afar.

"It is my earnest prayer that this Christ voice will speak for America at the pe table. But if it is to do so, it must sp now. For now the broad outlines of peace are being laid down. To speak w the cannon ceases firing will be to speak late. Professor Bailey of Stanford remi us that one of the greatest mistakes Woodrow Wilson was his failure to educ Americans during World War I for t postwar responsibilities. We must not peat that mistake. If we are to avoid Christian America must speak now.

"And Christian America must speak n because the peoples of the world are spir ally hungry. As the war drags on, th who are spiritually hungry will be look more and more for some spiritual br to satisfy their hunger. Indeed, Profes William E. Hocking of Harvard remi us that 'already the world is looking an object of loyalty and obedience wh transcends the national state, and is turn with a new and almost wistful deference the church and asking, "What have you along that line?"' How are the hungry know what the church has to offer if church does not speak? To prevent a pe of great disillusionment, to keep mank from feeding upon spiritual husks, Chris America must speak now.

"And Christian America must speak the church is to be a vital factor in post days. Silence now means weakness tor row. If the church refuses to speak, world will pass her by. She will live on, with a burning sense of shame. Live without any great effectiveness. Live condemned by mankind because in an of decision she held her tongue.

"And Christian America must speak because Christ demands it. He did not us to proclaim His message only in day peace, only in fair weather, only when think the time is right. Ours is the tas proclaiming the gospel in season and of season. Paul told his Christian bret in Galatia that even some of the disc had tried to get him to trim the revel which he had received directly from C 'God's curse be on me if I do not preac full revelation,' he says in effect. God's will be on us if we do not speak now. dare not, we must not be silent."

The benediction was pronounced by John L. Ivey.

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A Parable About the New World

J. D. TOWNSEND

An honorable householder, a wise and venerable man, lled his sons around him one day and talked to them us: "My children, I am deeply concerned about our use. It is, as you well know, an ancient structure. It s done splendid service in sheltering our ancestors and rselves: we all love it. For long, long years it has valntly kept summer glare and winter winds at bay. housands of babies have drawn their first breath, and ousands of aged men and women have heaved their t sigh, within its hospitable walls. It has been a place contentment and a haven of rest to many generations. ut it is showing signs of decrepitude. There are holes the roof, the beams are worm-eaten, the floors are orn. These things, however, could be repaired. There e wide cracks in the walls and changes of level which dicate that the foundations are weakening. The time s come to consider building a new house. I shall be ving you soon, and I do not wish to go home to my hers without first preparing a suitable dwelling-place r our posterity. Furthermore, I believe the matter is gent. If we do not soon rebuild, the whole place will me tumbling down around our ears, and many precious es may be lost in the fall. It is for that work, my dear ns, that I have called you together. Let us now talk er the plans for a new home."

This speech was received with unanimous approbation. here was not one of the sons who had not noticed the dening cracks in the ancient walls, or been discomoded by falling plaster, leaky ceilings, or sloping floors. he house had seen its best days, they agreed, and must replaced by a more modern structure. The father then down with them and showed them the plans he had eady drawn up. The sons could not repress cries of miration over the symmetry of the façade, the practical rangement of the chambers, the general solidity of the nstruction. The old man spoke so lovingly and eloiently of the many advantages of the new home that e of the boys leapt up and cried: "Let us begin the work at once! How beautiful it will be, and how comfortable! And what fools we should be to remain a day longer than necessary in this musty, dusty, unsightly old hovel!"

The good man approved the lad's enthusiasm, and straightway assigned to him the task of clearing the site for the new edifice. As the other sons clamored for their share in the project, he charged one to gather the stones, another to hew the timbers, and still another to burn the lime for the plaster. "As for myself," he said, "I have made the plans. I shall insist that they be most closely followed. If you love me, you will not alter a measurement or a line."

The meeting broke up with the understanding that the work would be begun the following morning. But a heavy rain fell all the next day. Then for two days the ground was too soft for digging, and after that the north wind blew with such violence that any outdoor labor was impossible. The operations were, therefore, postponed till the next week. But somehow that week passed also without seeing anything done on the new house. And the weeks lengthened into months, though the father, feeling his limbs grow heavy and his sight grow dim, never ceased urging upon his sons the need for immediate action, and they with dutiful alacrity never failed to promise to set to work the very next morning. So a whole year slipped by, and another, and still another, with the cracks growing wider in the walls, the roof developing new leaks, and doors falling off their rusted hinges. At last the honorable head of the dilatory family took to his bed, and Death laid his icy hand on the sturdy old heart. As the father was drifting over into the wider land his grief-stricken sons heard him murmur: "The new house . . . boys . . . the new house. . . . Don't ever forget: you must build the new house."

Fired by the tragic loss and the solemn command, the men determined to begin building operations as soon as the funeral was over. But this excellent resolution went

the way of a thousand others, and they continued to dwell in the old house. By now the building was in a sorry state. Even the blindest passer-by could tell that it was a constant menace to the safety of those living in it. One day a beam fell on the aged mother, preparing food in the kitchen, and crushed her. Then a ceiling caved in and smothered a fair-haired baby girl slumbering in her cradle. Then a floor gave way, pitching one of the sons into the cellar and breaking his neck. But still, though there was more and more talk about rebuilding, they still clung to the old ruin. It is true that, following the death of the mother, a timid beginning was made—a cubic meter of earth was removed, a tree was felled, a load of stones was gathered. These things were pointed out with no small pride in later years, as an eloquent proof of what could be done if one tried.

It was most natural that in proportion to the decay of the old dwelling grew the interest in the new one. As the old house cracked and settled, as drafts blew through and water poured in, the new home loomed up on the horizon as a thing of fairy splendor and absolute necessity. The old man's plans, which had been most carefully preserved, were brought out every day and touched with reverent fingers. Mothers lulled their little ones to sleep with soft tales of the loveliness of the new home which was to be theirs. Young people made songs about it, poets wrote beautiful verses in its honor. Every member of the family believed in it, and many had sworn to die for its realization.

Even after the last of the old man's sons had passed on, their children and children's children continued to dwell in the ancient house. The building being more dangerous and less comfortable than before, there was naturally more talk in the fourth and fifth generations about rebuilding. The new house had become the ruling passion of the entire family. Though no man contributed so much as a half-day's labor toward making it a reality, they all believed that it would ultimately be built. In order that this belief should not slumber, they paid one of their number, a natural orator, to deliver discourses at stated periods on the various aspects of the matter. In time this man became so proficient that he drew at will sighs, tears, smiles, groans from his listeners. He acquired a vocabulary of his own having the peculiar property of creating the illusion that the new house was being built, nay, that it was well-nigh completed.

For years the house remained standing as by a continuous miracle. It was most distasteful to look upon, it offered no comfort whatever, and accidents from falling stones, tiles, beams were so frequent as to cause little comment. At last, one winter night, even while the orator was praising that cardinal virtue—*patience*—which living in the old house engendered, there rose a mighty storm. The wind roared, the rain poured down, the earth trembled, and, with a final wrench and shake, the musty old pile crumbled to the ground, destroying every one of the well-meaning inhabitants. "And great was the fall thereof."

The Meaning of the Robe

Basil M. Parsons

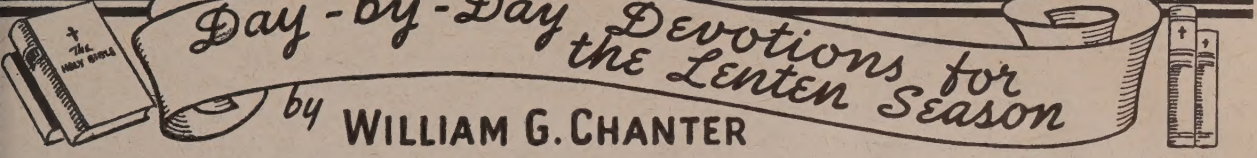
Herbert Morrison Gale asks a question in the second paragraph of his article ["The Magic Robe," ZIONS HERALD, January 19]. I am confident that the extensive sale of this book does indicate a spiritual and religious seeking on the part of many people. I am sure that it does give to these people an interpretation of the life of Jesus and early Christianity which they never had before from religious leaders, and which is likely to have a perman and lasting influence on their lives and future cond I do not see that it makes any difference whether story is completely true to the facts, or not. I do beli the story is true to the essential nature of the Christ religion. As a layman, who is probably representative many thousands of laymen, I would ask a questi "Who is capable of stating the actual facts?" There already too many conflicting views on the so-called f of the Christian religion, and I feel certain the aver layman will no longer accept dogmatic statements ab it. The simple and easily understandable truths about life and teachings of Christ, particularly as portrayed Douglas, appeal to those of us who are tired of theo and a confusion of ideas caused by many years of deno national barriers.

But my main disagreement with Mr. Gale is in c nection with his comparison of the story of Minoa the story of Arpino. I am led to believe that Mr. G sees hardly any difference between the two places so as it concerns the success of Marcellus in influencing tain people. But what a difference there is! The est lishment of discipline through military authority is thing; the complete changing over of human nat through good example, kind words, and kind deeds, at Arpino, is another thing. The standing and prest of a Roman aristocrat were at stake in Minoa. Golden Rule was the issue at Arpino. The contrast is great that I can hardly see how Mr. Gale can even i mate that the results secured in both places might be to a peculiar ability on the part of Marcellus for "gett on" with people. Will he not permit Mr. Douglas show, even in a story, "how the practise of Christian p ciples *can* transform life"? The garrison at Minoa no change of heart. They simply knew they finally a boss who could wield a big stick. The people of Arp recognized Christian virtues even though they had no previous experiences of that nature.

I also want to add that I do not think the author, writing this admirable book, had any "obvious misc ception of the first-century attitude toward miracles." am inclined to think that Mr. Douglas, with his ba ground, plus the many years he planned this book, is haps as well informed on the attitude of the people of first century as anyone else may possibly be. I think would agree with Sholem Asch that these people were doubtedly "miracle-hungry" and that they did acc many things as miracles that *never were such*. I e doubt if Mr. Gale is correct in assuming that these peo first saw in Christ the Son of God and then accepted miracles.

"The Robe," I think, is a fine sermon for our Christ people of this day and age, and I believe it is havin tremendous influence which all the ritual and all worn-out dogmatic beliefs of the past can never hope exert. I have assisted very materially in the further s and wide-spread reading of this book in the hope that may eventually get closer to the important essentials Christianity and not farther away from them. My id may not be in accord with strict Methodist doctrine, with the ideas of Mr. Gale, but I do think they are rep sentative of modern Christian thinking on the part of laymen the church is failing to reach, and will never rea as long as any part of medieval theology is practised hinted at.

THINGS WHICH CANNOT BE SHAKEN



ading the Bible in Lent

CHRISTIAN INDIVIDUALITY.

hen each one of us shall give an account of himself to God.—nans 14:12.

dnesday, March 1: *If thou art the Son of God . . . .*—Matthew

One element in the temptation in the wilderness was attack upon Jesus' own faith in His vision and in mself. He had seen a great vision, He had heard a at voice, had He? But if God called any man His n, would it be a village carpenter? Surely vision and ce were the fantasies of a mind excited and over-ought by the fiery preaching of the Baptist and the dy contagion of popular enthusiasm. If *thou* art the n of God!

Well, we as Christians are making great claims. But o are we? If we take our profession at all seriously, must be aware, sensitively aware, of the skepticism h which the world regards us. In the face of it, can maintain a real and living faith in ourselves and our ling?

ursday, March 2: *If thou art the Son of God . . . .*—Matthew

The gospel is the great charter of the free individual. God is a Father, then each of us is His child. And full meaning of that is revealed in Christ, the per-t Son of God, with whom each one of us is a joint-r of God. It is the realization of the splendor of this preme gift of God which gives to each individual the gnity of true independence. Because our Lord fully lized His Sonship, He could say, "I have overcome world."

And we? Can it be said of us, as it was said long ago certain disciples, possessed of no worldly claims to tinction, but with a certain nobly courageous inde-ndence, "they took notice of them that they had been th Jesus"?

day, March 3: *But I have a baptism to be baptized with; and w am I straitened till it be accomplished!*—Luke 12:50.

e ye able to drink the cup that I drink? or to be baptized with baptism that I am baptized with?—Mark 10:38.

The sacredness of human individuality is a great rase. In giving reality and meaning to it, the gospel orifies human life. But in doing that it imposes upon individual a great responsibility. Our Lord accepted His own the hard and agonizing way of the cross. a like unflinching acceptance of duty, He calls His llowers as the only way to true individuality.

urday, March 4: *My kingdom is not of this world.*—John 36.

ve not the world, neither the things that are in the world.—ohn 2:15.

One element in the temptation of Jesus was a demand at He satisfy the world's ideas of Messianic action. e Messiah would bring in an age of plenty when all men would be freely and lavishly fed; would be a spectacular wonder-worker, surrounded by legions of angels; would be a great world-ruler. But Jesus lived His own life, chose His own course, thought His own thoughts. He was a true individual, never the echo of the crowd's loud voices.

How hard that is! For just as a man's body gets its substance from the world of nature, so his mind gets its content from the ideas prevalent in the home, the school, the common talk of the streets. How can a man set himself free from the thinking of the world in which he has grown up? How can he avoid sharing its expectations so intimately that he can know no others? But unless he can find an answer to these questions, no man can achieve free individuality.

Sunday, March 5: *Behold, I send you forth as sheep in the midst of wolves . . . .*—Matthew 10:16.

When Jesus came out of the wilderness He knew that He was daring the wrath of a world that has ways of making its anger felt. The world resents independence as rebellion, and regards as a traitor the individual who dares disappoint its expectations. The temptation of Jesus was a test of courage.

There was a song that used to be sung—

> Dare to be a Daniel,
> Dare to stand alone,
> Dare to have a purpose firm,
> And dare to make it known.

Now, there is very little poetry there—but how much truth! Dare four times over! It does take daring. Not all Daniels get out of the lions' den.

Monday, March 6: *The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners!*—Matthew 11:19.

No pain that the world can inflict is sharper than the sting of misunderstanding and misrepresentation. Jesus went His own way to be despised as encouraging an easy-going way of life, as lax in His own personal standards. But still He held to the course He had chosen even when it made Him laughed at and shunned.

But how we shrink from ridicule! How we barter our own individuality for the approval of a world that looks askance on those who take the part of the under dog! But are we making a good bargain?

Tuesday, March 7: *Thou shalt worship the Lord thy God, and him only shalt thou serve.*—Matthew 4:10.

The secret of free individuality is here. Jesus lived above the clouds, and His way was ever lighted by the Sun of righteousness. Our Master tells us that it is possible for human beings so to join themselves to God that they can see the truth about life and so achieve their true selves. "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free."

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L. O. HARTMAN, Editor and Manager

Special Contributors

ERNEST F. TITTLE WILLIAM G. CHANTER
RAYMOND H. HUSE RALPH W. SOCKMAN

Correspondents

CHARLES D. BRODHEAD H. ELLIOTT CHAFFEE
WILLIS J. KING WALTER BROOKS FOLEY
PAUL MORRISON

Subscriber to Religious News Service

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Making the Sermon Live

Not since the days when Dr. Samuel S. Curry of Boston introduced practical psychology into the realm of formal elocution has any author written more helpfully concerning sermon delivery than has Dr. Robert W. Kirkpatrick in his recent book. Entitled "The Creative Delivery of Sermons,"* it is in fact an enlargement and application to the pulpit ministry of the public-speaking principles first enunciated by Dr. Curry himself.

"The Creative Delivery of Sermons" is a book that has grown out of the self-evident need of greater effectiveness in the presentation of truth on the part of most clergymen. The remedy, so Dr. Kirkpatrick believes, is to be found only when the minister attains and maintains a vital experience of the verities presented in a particular sermon and effectively conveys them to others. This ability, he continues, is more important than the improvement of the content of the sermon or the heightening of its literary style. In developing his thesis, Dr. Kirkpatrick defines the "Aim in Sermon Delivery" in terms of the sermon itself, the minister, and the congregation. He turns to nature as being our best teacher, reminding us that she "expresses only what is within," and that she does this by means of stimuli which she both increases and unifies. Applying this theorem to actual delivery, he shows how the preacher can prepare to receive and convey actual and imagined stimuli. He further specifies how these can create for the hearers the sense of reality. A final chapter is devoted to demonstrating the way in which this method eliminates t common weaknesses and faults of pulpit speech.

Dr. Kirkpatrick writes, not from mere theory, b out of a wealth of study and experience. Pastor the First Presbyterian Church of South Boston, V he has in recent years served as instructor in spee in the Union Theological Seminary in Richmond, V His chapters are illustrated by unique and helpf charts. As Dr. Sockman declares in his felicito Foreword, "good preaching is teamwork of heart a head." And this volume shows succinctly how th inner coordination can be attained.

* *The Creative Delivery of Sermons.* By Robert White Kirkpatrick. With a Foreword by Dr. Ralph W. Sockman. The Macmillan Company: New York. Price, $2.50.

Illuminating Report

On page 138 of this issue of ZIONS HERALD the appears a report of the recent meeting of the Boa of Education from the pen of Dr. John Owen Gro secretary of the board's Department of Educatio Institutions (General). We hope that our read will study the report with close attention.

An incident not included in Dr. Gross's account h to do with a motion made during the meeting Philip R. Steer, a youth member of the board. F motion, after certain parliamentary technicalities h been disposed of, was discussed at some length a finally tabled. In brief, Mr. Steer, who is a consci tious objector, desired that the board dispose of war bonds and reinvest the money in bonds not issu for specifically war purposes.

Whatever may be our convictions about war a peace, unless one decides to live in the moon and able to make the change of residence, one cannot oneself of connection with the war effort. By t same logic that prompted Mr. Steer's motion, an a solute pacifist should urge that all Christians refra from using ration stamps, or ministering to the si and wounded in the armed forces. There is such thing as a *reductio ad absurdum.*

In both theory and practise, The Methodist Chur is on record for the promotion of world peace and t protection of conscientious objectors in their right hold their convictions. But the church has hundre of thousands of its members in the service. It h hundreds of chaplains. Is it to go to the length forsaking them and their interests?

We do not agree with Mr. Steer's views. Nevert less, we are glad that he was given his innings at C cago and that his motion was discussed at length. V believe him to be honest, and we respect his idealis Methodism can ill afford to sacrifice its precious sources in high-minded youth, even when the gr majority of its members are convinced that, in t present realistic situation, conscientious objectors in error.

World Service Down

World Service receipts for the month of Janua 1944, were $291,706.10, a decrease of $181,258.65 o the receipts for the same month a year ago. The come for the fiscal year to January 31 still shows increase, the percentage being 7.13. A 25 per c advance for the year ending May 31 is the goal.

MISSIONS AFTER THE WAR

No problem of greater importance will confront e delegates at the coming General Conference than e question of missions in this war-torn world. ımediately upon the close of the struggle, the urch will face staggering human needs at home d abroad. The load of responsibility upon the ard of Missions and Church Extension, through ich Methodism must largely function in efforts relief and rehabilitation, will be heavy beyond imagination. It is exceedingly fortunate that al- ıdy this board is formulating its plans and making program for the ensuing years.

We shall need to pray most fervently, "God save nerica"; for all signs now point to a situation in s country after the war which will tax all the re- ırces that good people can command. The race estion, particularly the Negro problem, has even w reached a stage of acuteness comparable only that which followed the Civil War. Take off the traints imposed by the present necessity of a united ınt to win this war, and no man can predict what gic things may happen in this area of tension. ıemployment, unless preventive measures far more werful than any yet proposed are discovered, ll precipitate a crisis with which it will be almost possible to cope. Labor is being more closely or- nized than ever before in the history of the United ıtes. The working man, on the one hand, is better ucated, more keenly aware of his rights, more sensi- e to injustice than at any time since the industrial volution. The heads of great corporations, on the ıer hand, realize that a new day is dawning, and fearful lest the whole economic and industrial tem may be upset. They are in a mood of reaction. ıey are hoping for a return of prewar conditions d, consciously or unconsciously, are influenced by fascist spirit which is abroad in the world.

The whole stage is set for conflict. Only the care- and intelligent application of Christian principles ı save the day. The influence of the church must intensified and extended to all parts of the coun- . The situation calls for bold and aggressive leader- p and whole-hearted devotion on the part of every ristian.

The foreign field already presents a spectacle so ocking as to make even Christians, with all their th and hope, tremble as they face the task of re- ıstruction. What will be the situation six months, ear, two years from now? Cities have been blasted ruins; millions of men have been killed; other mil- ns are dying of starvation and disease; truth has en all but "crushed to earth"; faith has been akened almost to the vanishing point, and hope ogether extinguished in many quarters. What a world! Christ alone is adequate. We are His servants. Upon us falls the responsibility of working with Him for the world's redemption.

But Christian zeal and good will must be implemented. How are we to make real in practical operation the teachings of the gospel? It will do Methodism good just now to review the work of the church following World War I. We had the Centenary and Interchurch movements. A vast amount of helpful service was rendered through the great Centenary effort, during which $112,000,000 was raised and distributed for improvements and expansions in this country and for reconstruction in Europe and other fields. Some mistakes were made. Surveys of needs were not always carried on by scientific methods. Hasty promises or implications of promises were made. In some instances, doubtless, funds were wasted on poor or unneeded projects. The Interchurch World Movement was boldly conceived on a staggering scale. The purpose was nobly Christian, and the very summons to the churches to get together and attack the problem of world redemption in a larger way than had ever before been dreamed of, doubtless set a pattern for the new day in missionary work. But the movement collapsed. There was not enough long-range planning, too little preliminary educational work, and a failure in wide cooperation among the denominations. We need to ponder the lessons furnished by these two Christian enterprises of relief and reconstruction.

As The Methodist Church faces the world that is to emerge after the war is over, certainly it will need to gather comprehensive data from every field, study the situations with great thoroughness, and seek to inform the church to the last man, woman, and child of the needs and opportunities at home and abroad. A much closer and more intelligent cooperation with other denominations in the postwar effort is called for. There must be no competition, no duplication, and as little waste as possible in the undertaking. Money will be needed—a vast amount of money. A fund much greater than even the Centenary millions will be required if Methodism, the largest single denomination in this country, is to measure up to its obligation and responsibility.

This whole question of missions after the war will be a decidedly major problem for the delegates to cope with at Kansas City. It is greatly to be hoped that it may receive the concentrated attention of Methodism's lawmakers, and that a clear-cut mandate may be given the Board of Missions and Church Extension to throw the whole force of The Methodist Church behind a vast ministry in the name of Christ to human need the world over.

Dr. Walter W. Van Kirk, executive secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America, received on Monday of last week an Award of Distinguished Merit from the National Conference of Christians and Jews for fostering interfaith and interracial tolerance on his weekly broadcasts, "Religion in the News." The award was one of five given by the National Conference to those radio broadcasters and individuals "who did the most last year to promote good will among Americans of all faiths." The presentations were made at a luncheon at the Yale Club, New York, in connection with the annual observance of Brotherhood Week. The citation for "Religion in the News" said: "For nine years, over the facilities of the National Broadcasting Company, this program has kept before public attention the activities of the several faiths to which Americans belong. Dr. Van Kirk has served the cause of religion, has interpreted to a wide audience the fundamental Judeo-Christian principles on which our American civilization is built, and has furthered the cause of justice, amity, understanding, and cooperation among those of all religious faiths."

Announcement has been made of the engagement of Rev. Harold Paul Sloan, Jr., of Detroit, Mich., son of Rev. Harold Paul Sloan, pastor of Wharton Memorial Methodist Church, Philadelphia, Pa., and Mrs. Sloan, to Ensign Dorothy Linn Mills of the WAVES, daughter of Herbert Mills of Middletown, N. Y., and the late Mrs. Mills. Mr. Sloan is associate minister of the First Presbyterian Church, Detroit.

In the death of Mrs. Clara J. Willis, the Community Methodist Church of East Saugus has lost one of its two oldest members. Mrs. Willis, with her sister, Mrs. Emma Otis, united with the church on August 5, 1883. She is survived by a son and two daughters; a grandson, Representative Frederick B. Willis, majority floor leader in the Massachusetts house of representatives; two brothers, one of whom is Rev. Harry G. Butler of Auburn, and the sister, Mrs. Otis. Memorial services were in charge of her pastor, Rev. Elmore Brown, assisted by Rev. Harry G. Butler, with committal services at the grave in charge of Rev. A. B. Gifford of the East Saugus church. Within the last year there have died six persons prominently identified with this church, among them Rev. Alfred Woods.

Bishop W. Y. Chen of the Chungking Area of The Methodist Church, who has just arrived in the United States, will be welcomed to this country at a mass meeting to be held at the Madison Avenue Presbyterian Church in New York City next Monday, March 6, under the sponsorship of twelve national and local interdenominational church bodies. As executive secretary of the National Christian Council of China, Bishop Chen represents the united Protestant forces in China. Sponsors of the meeting next Monday are the World Council of Churches, the Federal Council of the Churches of Christ in America, the Foreign Missions Conference, the Protestant Council of New York City, the Greater New York Federation of Churches, the Brooklyn Church and Mission Federation, the Queens Federation of Churches, the United Council of Church Women, the Associated Boards for Christian Colleges in China, the Church Committee for China Relief, the Chinese Student Christian Association, and the Chinese churches in New York City. "In welcoming Bishop Chen to this country," said Dr. Luman J. Shafer, executive secretary of the Commission on a Just and Durable Peace of the Federal Council of Churches, and a member of the planning committee for the meeting, "we wish to express our appreciation of the Christian movement in China and to demonstrate our brotherhood with the Chinese people."

Ralph J. Watts, business manager of Lawrence College, Appleton, Wis., is serving as acting president of the college. The former president, Dr. Thomas N. Barrows, resigned in the fall because of ill health, and is now living in California.

Word comes of the death of Amy Wall, widow of Rev. E. Lewis Wall, February 10, at Stockton Springs, Me. Mr. Wall died in 1930 at the age of fifty-four. Funeral services for Mrs. Wall were held from the Coombs Funeral Parlors, Belfast, Me., Sunday afternoon, February 13, conducted by Rev. George L. Pressey of Winterport, Me. Interment will take place in the spring at Dover-Foxcroft, Me.

Rev. William Cecil Northcott, one of Great Britain's outstanding Free Church ministers, has arrived in the United States, upon the invitation of the Federal Council of Churches, to begin a series of talks on the life and work of British churches, both in war time and in the postwar world. Mr. Northcott, at forty-one, is the home secretary and literary superintendent of the London Missionary Society. This is the society that sent David Livingstone to Africa.

Ensign Willard Burdett Arnold, eldest son of Rev. and Mrs. Willard C. Arnold of Reading, has received assignment to the South Pacific area, and leaves within a week for his new post of duty. Ensign Arnold is a communications watch officer, and two weeks ago was graduated from the Naval Communications School at Harvard University.

St. Luke's Methodist Church at Derry, N. H., is mourning the loss of its most valued layman in the death of Sidney E. Laws. Mr. Laws had been a member of St. Luke's Church since 1895, and was deeply interested in every phase of the church work. For many years he had taken care of the finances of the church, being treasurer of all the funds. He was faithful in the highest degree. Surviving him are his wife, Susie M. Laws, and a brother, Willard Laws, both of Derry.

Welthy Honsinger Fisher, a recent visitor in Mexico City, was interviewed by the editor of *Hoy* (Today) on the subject of China and the Chinese cooperatives. The resulting article, with two pictures of Mrs. Fisher, occupied two pages in the January 29 number of *Hoy,* large illustrated magazine, said to be the best in Mexico. During her stay in Mexico City, Mrs. Fisher started an "East and West Association," the object of which is to cultivate better understan ing between China and the Americas. a tea and program at which the purpose the organization was explained, she w assisted by Mexico's famous artist, Die Rivera, who in a brief talk referred to t "East and West Association" in the Uni States, which is headed by Pearl Buck, a recommended the formation of a simi organization in Mexico City. *Excels* Mexico City daily, on the English page its issue of January 26 gave space to a rep of the meeting.

President John Richie Schultz of Al gheny College, Meadville, Pa., delivered t address at the recent mid-year Commen ment of the University of Pittsburgh a was awarded the honorary degree of doc of laws by that institution.

Miss Thora Kelly, junior student at Be nett College, Greensboro, N. C., was elect a district vice-president of the North Ca lina Methodist Student Conference held cently in High Point, N. C., and attend by six Bennett students. This marks the fi time that Negro students have attended t conference, and the first time that a Neg has been elected to office.

Three leaders of the Protestant, Catho and Jewish faiths were awarded the honora degree of doctor of sacred theology by C lumbia University at a special interfa convocation in New York City on Februa 24. Recipients of the degree, conferred Dr. Nicholas Murray Butler, president the university, were Dr. George A. Buttri pastor of Madison Avenue Presbyteri Church, New York City, and a form president of the Federal Council of t Churches of Christ in America; Rt. Re Msgr. John A. Ryan, director of the soc action department of the National Catho Welfare Conference and professor emeri of Catholic University, Washington, D. C and Dr. Louis Finkelstein, president of t Jewish Theological Seminary, New Yo and a trustee of the National Conferen of Christians and Jews. The degrees we awarded in recognition of the "growi spirit of cooperation among the religio faiths."

John T. Manson, president of the Ame can Bible Society since 1934 and a memb of the board of managers since 1916, di February 21 at his home in New Have Conn., at the age of eighty-two. He was prominent layman of the Presbyteri Church in the United States of Ameri and in 1916 was vice-moderator of the Ge eral Assembly of that denomination.

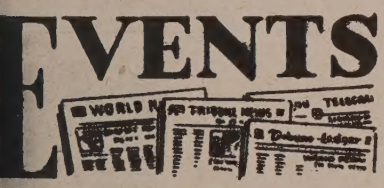
Rev. Wendell Coe, assistant pastor of S Paul's Methodist Church, Lynn, and M Janet Barber, a registered nurse and an i structor at the Newton Hospital Traini School, were united in marriage on Sund afternoon, February 20, in Centenary Met odist Church, Auburndale, by Dr. Paul Johnson, professor in Boston Universi School of Theology.

In recognition of twenty-five years' se vice as treasurer of Oak Square Method Church, Brighton, Albert E. Heal was pr sented a gift and purse by friends at th 35th-church-anniversary banquet Washin ton's Birthday at the church. Rev. John Olds, pastor, made the presentation. M Heal has been a member of Oak Squa Church since 1913. Rev. Annie Heal, M

E. Bussell, and Miss Mildred Heal, ıghters of Mr. Heal, and George Bussell, grandson, attended the banquet, together h more than a hundred present and for- r members of the church. Among the cial guests on this anniversary occasion re Rev. D. S. Smith, first pastor of the ırch, now living in Brookline; Rev. Henry Bailey, second pastor and now pastor of st Methodist Church, Fitchburg, and s. Bailey; and Mrs. Taylor, widow of an- er former pastor, Rev. Robert L. Taylor. y I. MacArthur, chairman of the Reunion mmittee, was toastmaster at the banquet.

Members of the Boston University School Theology class of 1910 will regret to rn of the recent tragic death of one of ir classmates, Rev. George W. Roesch, o was killed at Greenlawn, Long Island, Y., when the car he was driving skidded o an oncoming train. Dr. Roesch, a grad- e of Cornell College in the class of 1907, only received his theological degree m Boston University but also, in 1916, k his doctorate of philosophy at the same titution. He spent the greater part of his nistry in the New York East Conference, some ten years ago was transferred to Newark Conference and at the time of death was pastor at Hackettstown, N. J. is survived by his widow, two daughters, l five sons.

Mrs. Clarence B. Morrill of Westfield, ther of Rev. Clarence A. Morrill of Med- d, was operated upon Monday morning the New England Deaconess Hospital.



A series of special Lenten services is being d in Lacount Chapel of College Avenue thodist Church, West Somerville, on six cessive Wednesday evenings beginning ruary 23, with visiting Methodist pastors the preachers. The ministers being heard ring the series are Rev. Arthur Hopkin- , First Church, Lynn; Rev. Ralph W. cker, Parkman Street, Dorchester; Rev. yd A. Duren, Mt. Bellingham, Chelsea; v. Emory S. Bucke, Hyde Park; Rev. n G. Montgomery, Atlantic; Rev. Edson Waterhouse, Watertown. Rev. A. J. ait is the pastor of College Avenue urch.

Boston University's Founders' Day ob- vance this year will be devoted to a three- "Institute on Postwar Problems," a nference on planning to meet human eds in the after-war period," to be held urday, Sunday, and Monday, March 11, and 13. Opening Saturday noon, there l be a solid three-day program of group etings, climaxing Monday night with a nquet at the Copley Plaza Hotel, where speakers will include Eric A. Johnston, tional president of the United States amber of Commerce; Viscount Halifax, tish Ambassador; and Governor Salton- ll. Among other leaders who will be ard at the institute are President R. B. n Kleinsmid of the University of Southern lifornia; President Charles Seymour of le University; Dr. Louis Finkelstein, sident of the Jewish Theological Semi- y in New York City; Professor Jacques Maritain, formerly of the University of Paris; Bishop G. Bromley Oxnam, Boston; Dean William W. Pierson, University of North Carolina; and Dr. Warren S. Thompson of the Scripps Foundation for Population Research, Columbus, Ohio. The annual Founders' Day Convocation, at which degrees will be awarded by President Daniel L. Marsh to special guests, will take place Monday morning in Trinity Church. This year's institute will celebrate the seventieth anniversary of the founding of the Graduate School of Boston University.

Boston University School of Medicine is named in the will of the late Dr. Edward R. Utley of Boston to receive three quarters of his $500,000 estate upon the death of his widow.

A memorial service to the late Dr. Edgar James Helms will be held at the Morgan Memorial Church of All Nations, 81 Shawmut Avenue, Boston, next Sunday afternoon, March 5, at 3.30 o'clock.

Financially, 1943 was the United Church of Canada's most successful year. Contributions to the church's Missionary and Maintenance Fund totaled $1,590,571, an increase of $105,540 over 1942. In addition, a long-standing deficit of $1,750,000 was entirely wiped out.

Of particular interest to church people is the bill now pending in Congress providing for a special system of old age and survivors' insurance for employees of tax-exempt organizations, including lay employees of churches and religious organizations. This bill, together with other legislation of current interest, is discussed in the February 18 issue of *Information Service,* published by the Department of Research and Education of the Federal Council of Churches. Copies are available at ten cents each. The address is 297 Fourth Avenue, New York 10, N. Y.

Every Sunday evening at 6.30 o'clock beginning March 5, a transcribed series of talks on "The Crusade for a New World Order" will be given over station WORL (950 on radio dial). A musical setting is provided by the Boston University Seminary Singers under the leadership of Dr. James R. Houghton. The series is opened with a short address by Bishop G. Bromley Oxnam. Other speakers in the series include President Daniel L. Marsh, Madame Chiang Kai-shek, Wendell Willkie, Bishop Paul B. Kern, Branch Rickey, Hon. Isaac Foot, Dr. Ralph W. Sockman, Dr. Umphrey Lee, and Miss Dorothy McConnell.

The Walsh-Plumley bill, which creates a Chief of Chaplains for the Navy and gives the Navy chaplaincy a set-up roughly parallel to that which obtains in the Army, has been passed unanimously, in substantially its original form, by the House of Representatives at Washington, and its passage by the Senate is expected. For the success of the measure in the House, thanks are due to Hon. Charles A. Plumley (Vermont, Republican, Methodist), the sponsor of the bill, and Hon. Michael J. Bradley (Philadelphia, Democrat, Roman Catholic), who pushed it through. The sponsor in the Senate is Hon. David I. Walsh (Massachusetts, Democrat, Roman Catholic), chairman of the Committee on Naval Affairs.

At the Centreville Methodist Church, West Warwick, R. I., a week ago Sunday, there were dedicated an honor plaque and a service flag. The honor plaque, containing the names of those from the church who were in the first World War and those who are serving in the present conflict, was given by members and friends of the church. The service flag was the gift of the families of those represented by the stars on the flag. Included in the dedication service arranged by the pastor, Rev. W. C. Smith, were Dr. Edgar S. Brightman's prayers of dedication printed in a recent issue of ZIONS HERALD.

With Our Writers

J. D. TOWNSEND, Atlantic City, N. J.; minister of Christ Methodist Church.

BASIL M. PARSONS, Franklin; a layman of the Franklin Methodist Church.

JOHN OWEN GROSS, Nashville, Tenn.; secretary of the Department of Educational Institutions (General), Board of Education of The Methodist Church.

Recently Appointed Chaplains

(Reported by the Methodist Commission on Chaplains, 100 Maryland Avenue, N. E., Washington, D. C.)

NAVAL RESERVE

Avery Harding Butler, Avon, Ohio
Homer Ellis Finger, Coldwater, Miss.
Gerstle Merrill Haggard, Barbourville, Ky.

ARMY OF THE UNITED STATES

Richard Randolph Bell, Morrison, Va.
Ulmer Smith Bird, Kirkland, Tex.
Jack Stewart Boozer, Montgomery, Ala.
Tommaso Maria Caliandro, Portland, Me.
Conrad Hamer, Harrington, Del.
Samuel Raymond Simpson, Ashland, Ky.
Alpheus Turner Wilson, Atlanta, Ga.
James Wallace Wright, Ontonagon, Mich.

PROMOTIONS—ARMY

First Lieutenant to Captain—John Thompson Adams, Jr., Philip James Allen, James Alvah Andrews, Malcolm Bradon Ballinger, Carlton W. Bodine, John Melbourne Bowmar, Mark Lang Brown, William James Brown, Hermon James Burkett, William Newell Burnett, James Clarence Calvin, Robert Frederick Chapler, Norman L. Davidson, Daniel Glengyle Deale, Earl Bowling Edwards, Wilmer Paul Fulmer, William Shelby Gardner, Ralph Ezra H. Gebhard, Ivan Oren Gonser, Raymond Lester Greene, Howard Reynolds Harrison, Roy Delbert Hidy, Ora Delos Hoagland, Louis Charles Johnson, Guy Chester Jones, Otis Edgar Kirby, Frederick Hopkins Kleihauer, Mert Melvin Lampson, Robert Steele Lee, Walter Albert Linaberger, Carl Henry Linden, John Wesley Miller, Henry Edwin Millikan, Wilbur Nye Pike, Eugene Wesley Pilgrim, Fay Hempstead Prince, Harry Cleveland Rickard, Fred A. Rinehart, Guy Leeton Roberts, Doyle Thomas Rowe, Verling Reyford Rugh, Natt Harlan Scott, Walter Herbert Shine, Willard Bracy Smith, Richard Don Swinney, Albert Foy Thomas, Clyde Edward Thomas, Albert Stanley Trickett, George Eugene Tyson, Willard Edwin Van Patten, Carl Arthur Wahlquist, Joel M. Wareing, William Arthur Weber, Jasper Dekalb Wilford, Benjamin Truman Williams, Edward Orvil Williams, Ellsworth Edward White, Lester Perine White, Clair Fredrick Yohe.

Captain to Major—Edwin Crawford Calhoun, Graham Stanford Eubank.

Education Board Meets

JOHN OWEN GROSS

The Board of Education of The Methodist Church held its annual meeting February 15-17 at the La Salle Hotel, Chicago, Ill. Its three sessions were presided over by the three vice-presidents, Bishop Paul B. Kern, Bishop G. Bromley Oxnam, and Bishop H. Lester Smith. A memorial service for Bishop Adna W. Leonard, Bishop E. L. Waldorf, and President John B. Magee was conducted by President H. G. Smith of Garrett Biblical Institute.

The secretaries, H. W. McPherson, J. Q. Schisler, and Lucius H. Bugbee, presented reports of their respective divisions. Since the meeting closes the first quadrennium of the board in the united church, the reports covered, in addition to the past year, the significant events for the whole quadrennium.

Local Church Work

The Sunday school enrolment has shown a decrease since 1939 of 395,381 (1943 figures not available). Between 1939 and 1943, only two denominations reported increases in church school attendance. Between 1934 and 1943, the Southern Baptists, Nazarenes, and Wesleyan Methodists were the only three denominations that increased in Sunday school attendance. The 1943 Conference journals indicated that 150,644 pupils of the local church joined the church. These came from 41,725 congregations, but there were 10,092 congregations that did not report accessions from the church school. Of the churches not reporting accessions from the church school, 266 are in the Boston Area. The church schools contributed to World Service $1,108,232. There has been a steady increase in this offering during the quadrennium. It has been estimated that there are now approximately 300,000 classes in Methodist Sunday schools studying missions for periods of from three to eight weeks each year.

The difficulty that a local pastor has in unifying the program of the local church because of the multiplicity of overhead agencies was recognized, and it was suggested that the General Conference order a study made of this problem looking forward to further merging.

Educational Institutions

One hundred twenty-five educational institutions were reported related to the Board of Education of The Methodist Church with investments in buildings, libraries, laboratories, and endowment of approximately one third of a billion dollars. The operating expenses exceed $42,000,000 annually. Seventeen per cent of all denominational colleges are Methodist. During the quadrennium eight institutions were closed, merged, or discontinued. Thirty-nine Methodist educational institutions were selected by the Government for training men in the Army and Navy. These schools enrol about the same number of students, including the Government trainees, as they did in 1941-42. Senior colleges without military units have only 50 per cent of their prewar enrolments. Junior colleges now have enrolled 69 per cent of their 1941-42 number. Full-time civilian students in the universities approximate 59 per cent of the prewar full-time enrolments. Seminaries show but little change over the previous year. During 1942-43 senior and junior colleges reduced their indebtedness $1,203,549; forty-five increased their endowment holdings $2,261,418 and plant values $1,524,567. During the quadrennium there have been fifty-four changes in the presidencies of the educational institutions.

Negro institutions enrol 3000 stndents and have an operating budget of approximate $1,500,000. Financial conditions of the colleges have improved during the last thr years. This is due to increased collecti from students, more generous giving on t part of the supporting Annual Conferen and to the substantial additions made Race Relations offerings. In 1943 the off ings on Race Relations Sunday more th doubled those of 1941.

Approximately four hundred camp groups are related to the Methodist Stude Movement. Thirty-three state councils ha been organized, with intercollegiate acti ties to meet campus needs. The official

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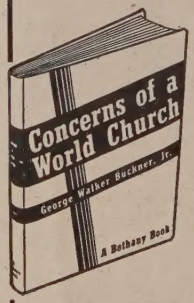

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n of the movement, *motive,* reached a cir-
lation of 10,000 on its third anniversary.
The Student Loan Fund was reported in
healthy condition with a substantial bal-
ce of one million dollars on hand. This,
wever, is more than double the amount
dinarily in the fund, and the large in-
ease is due to increases in gifts on Meth-
list Student Day and the repayment of
ans in force. Improved economic condi-
ns have stimulated this last item, and re-
ction in college enrolments along with
tter times has meant fewer loans. A heavy
mand for loans is anticipated in the large
crease of college attendance expected to
llow the war.
Christian Education Magazine reported a
culation of 41,000. A joint program on
blic relations is now operating between
e Board of Education and the institutions
the church.

ditorial Division

There is a trend upward in the circula-
n of Methodist school literature. During
e quadrennium an experiment was con-
cted with Broadly Graded Lessons. These
ere prepared for the smaller schools un-
le to use effectively the Closely Graded
ssons. The experiment showed not only
e need for simplified teaching matter but
so greater needs for teacher helps and
ore effective supervision of teaching. A
w cartoon feature in color called Bible
ction Pictures has been developed by the
litorial Division and is now being syndi-
ted to fourteen other denominations. It
s a total circulation of 800,000. Notice was
ken of the wide variety of inviting elective
aterials developed during the quadren-
um, including elective lessons for all age
oups as well as vocation texts, training
xts, etc.
All the divisions cooperated with the Cru-
de for a New World Order.

egislation

One full session was taken in discussing
gislation to be submitted to the next ses-
n of the General Conference. No radical
partures from the present legislation were
ggested.
The Board of Education will sponsor a
udy conference to be held in September to
udy domestic problems such as those of
ce, unemployment, and transient popula
n.
It was recommended that a new day to be
lled Children's Day be fixed in the church
endar to exalt the significance of child
e and particularly the importance of re-
ious training of children in the home.
he board looked with disfavor upon any
ucational trends that gave complete con-
l of education to the Federal Govern-
ent.
Appreciation of the significant work of
. Wade Crawford Barclay, who retires
s year, in religious education in foreign
lds was voiced in a resolution passed by
e board.

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A RED LETTER DAY ON EVERY METHODIST CALENDAR

NEXT SUNDAY, March 5, should be a red letter day on every Methodist calendar. On that day more than 43,000 Methodist Churches in America are expected to be open for worship—not only in our towns and cities, but in every rural community where there is a Methodist Church. Thousands of laymen have been organized to lead the services where the pastor cannot be present.

This will be a time of rededication to a very sacred task. There has never been a time when the message and ministry of the Church were so much needed as at this time. We face a very real need and God calls. Will we respond?

The **WEEK OF DEDICATION** will be brought to a fitting close by giving every member of The Methodist Church an opportunity to make a free-will, sacrificial offering to enable the Church to meet wartime emergencies for which no other provision has been made. This will be a voluntary effort—a gift of love.

These are days which call for sacrifice. May our giving during this **WEEK OF DEDICATION** make more meaningful the Cross on which our Saviour made the supreme sacrifice.

The offering in each local church should be sent immediately to the Annual Conference Treasurer, who in turn will forward same to Dr. O. W. Auman, General Treasurer, 740 Rush St., Chicago 11, Illinois.

WEEK OF DEDICATION
February 27-March 5, 1944
A DEDICATION OF SELF, SERVICE, SUBSTANCE

Berkshire Letter—

Work of Kingdom Progresses Despite War

New Associate Minister—Crusade in Albany—Pittsfield Notes

PITTSFIELD, FEBRUARY 16.—In and about the Berkshires the work of the kingdom goes forward with minor dislocations from the war. Employment is at peak figures, and draftees leave in numbers which in the aggregate astound and chasten. No large service camps are near by to complicate our problems. We have a minimum of migration among our workers. Juvenile delinquency and racial stresses are not sufficiently prominent to incite undue worry. Sometimes it appears that to live in the Berkshires is to be "in the world but not of the world."

To be sure, there is scarcely a home that does not display a service flag. In some, in all too many, the blue stars have given way to the gold. First Methodist Church has a service flag with more than two hundred stars upon it. The superintendents reporting for the Troy Conference tell us that eighteen ministers of the Conference now serve as chaplains. One of these, Lieut. (j.g.) Luther A. Patton, was formerly the pastor of Trinity Church here in Pittsfield.

* *

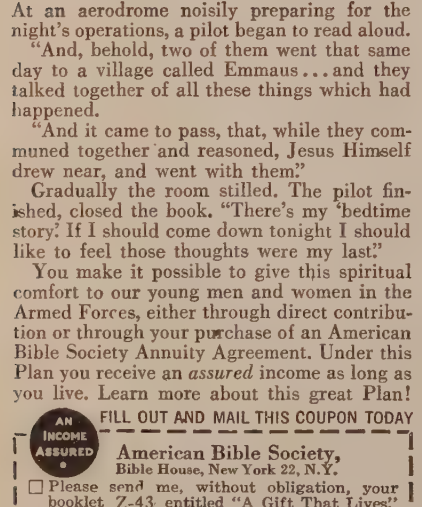
The press of people toward the urban centers has led many churches to revise their leadership—this in spite of a shortage of ministers. On January 1, First Methodist Church, Schenectady, gave welcome to Rev. and Mrs. W. Bedford Williamson. Mr. Williamson comes from the Philadelphia Conference and will serve as associate minister with Rev. Leon M. Adkins.

* *

On January 13 the Crusade for a New World Order came to Albany, where the magnificent facilities of Trinity Church were made available to congregations which thronged the sanctuary morning, afternoon, and evening. This great church, under the leadership of Rev. W. Earl Ledden, recent celebrated the tenth anniversary of its ded cation and made another sizable redu tion in its indebtedness. The anniversa preacher was Bishop Francis J. McConnel

* *

Here in Pittsfield: On December 12, Tri ity Church saw the last of a "Trustee Note" of long standing. This property h been greatly improved during the last fe months, and a feasible program for the co plete elimination of the mortgage has bee adopted. . . Rev. Christian B. Jensen is t new pastor of First Baptist Church. H comes to Pittsfield from the First Bapti Church of Poughkeepsie, and has alread made for himself a large place in the Pro estant life of the city. . . South Congreg tional Church, where Rev. Floyd L. Rober is pastor, has recently been redecorate through the kindness of an anonymo member. Clear glass colonial windows wi



A "BEDTIME STORY" FOR FIGHTING MEN

At an aerodrome noisily preparing for the night's operations, a pilot began to read aloud.

"And, behold, two of them went that same day to a village called Emmaus . . . and they talked together of all these things which had happened.

"And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them."

Gradually the room stilled. The pilot finished, closed the book. "There's my 'bedtime story.' If I should come down tonight I should like to feel those thoughts were my last."

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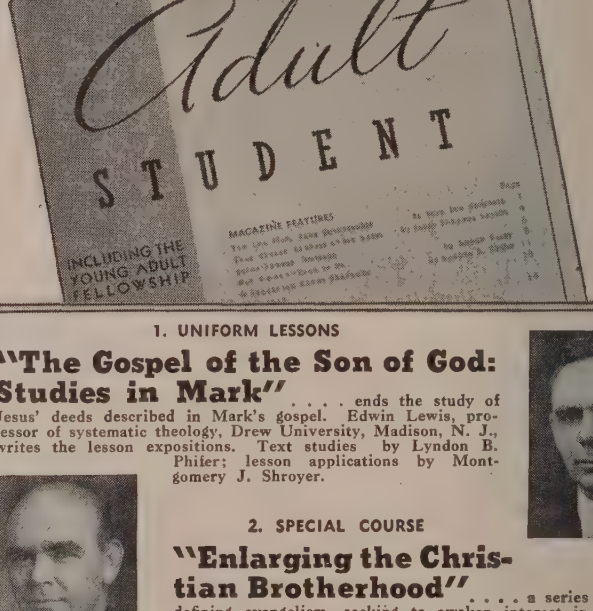
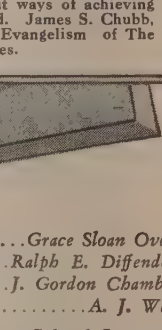
Your *Choice of Lessons* in the March Issue . . . .

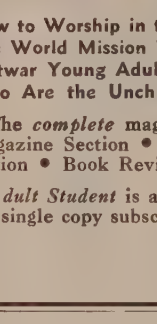


1. UNIFORM LESSONS

"The Gospel of the Son of God: Studies in Mark" . . . . ends the study of Jesus' deeds described in Mark's gospel. Edwin Lewis, professor of systematic theology, Drew University, Madison, N. J., writes the lesson expositions. Text studies by Lyndon B. Phifer; lesson applications by Montgomery J. Shroyer.



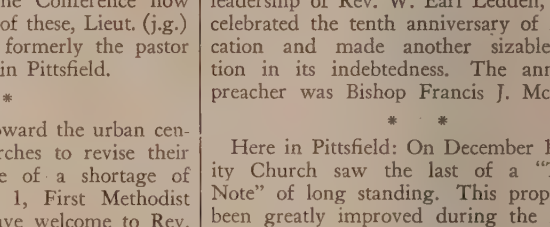
Lewis



Chubb

2. SPECIAL COURSE

"Enlarging the Christian Brotherhood" . . . . a series of lessons defining evangelism, seeking to awaken interest in the evangelistic task of the Church, and pointing out ways of achieving the enlargement of the Christian brotherhood. James S. Chubb, associate secretary, General Commission on Evangelism of The Methodist Church, writes the lesson studies.



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Postwar Young Adults ..... *J. Gordon Chamberlin*
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The Methodist Publishing House

terior shutters have aided in the recovery the atmosphere of an earlier day. South hurch now possesses one of the most lightful colonial structures of the Berkires. . . The local Young Men's Christian ssociation is rendering a unique war-time rvice by running a Saturday night "Oasis" r youth of high school age; "Price of lmission: Good Behavior." This program recreation and games is attracting crowds from five hundred to a thousand each eek. In addition, it is attracting unusual d favorable comment throughout the mmunity. . . The First Methodist Church hool, the largest in the Conference, has lopted a "Ten and Twenty Advance" proam, Ash Wednesday to Children's Day. he goal for each department and class is a n per cent advance in membership and a enty per cent advance in attendance.

* *

Directly after Easter, April 13-17, Rev. orman M. Moss and the Saratoga Methlists will be hosts once more to the Troy nnual Conference. Spring and Lent are on us, and the superintendents are busy ith the final round of quarterly conferces and annual meetings.

H. Elliott Chaffee.

eligious Educators t Chicago

Announcement of a new version of the ew Testament, the launching of the first rge-scale study of religious education in enty years, and the appointment of a comission to help churches prepare for deobilization were signs of the times highghting the twenty-second annual meeting the International Council of Religious ducation, held at the Stevens Hotel, Chigo, Ill., February 11 and 12.

The business session, attended by some 0 official delegates, followed three days of nference by nearly 1500 members of adsory sections and committees within the uncil.

"Demobilization, economic readjustment d insecurity, population shifts, and moral actions will confront the church with new d unforeseen responsibilities and tasks," as the keynote on which Dr. Roy G. Ross, neral secretary of the Council, opened the o-day session.

In announcing the completion of the resion of the New Testament, on which a uncil committee of sixteen scholars has en at work since 1937, Dr. Luther A. eigle, dean of Yale Divinity School and airman of the committee, said: "This new evised American Standard Version is ready a time when there is a tremendous wave interest in the Bible. However, whether not it can be published this fall depends paper supplies." The Council holds the pyright on the new version, which, Dr. eigle explained, "is a return to the simicity and dignity of the King James as posed to the more elaborate style and literal word-for-word translation of the 1901 American Standard Version."

The Council named Dr. Paul H. Vieth, Yale Divinity School professor, as chairman of the administrative committee, which will start collecting information at once for the survey of religious education.

Wider interdenominational cooperation came up for discussion when the Council approved action to ask its 42 constituent denominational boards of education and 31 state councils of churches and religious education to ratify a plan for joining with other national interdenominational agencies to form the National Council of the Churches of Christ in the United States of America.

The reelection of Dr. Ross as general secretary for a four-year term called attention to the fact that during his eight years in office four new departments of service have been added to the Council: public relations, visual education, weekday religious education, and social education. At its Chicago headquarters the Council now has a staff of 14 full-time and 5 part-time members, as compared with 9 in 1936. The total office personnel of 34 in 1936 has grown to 50. The income of the Council has increased from $106,960.06 in 1935 to $201,944.08 in 1943.

To help churches prepare for the return of service men and women, the Council named Dr. J. Gordon Chamberlin, Nashville, Tenn., chairman of a new Commission on Services for the Demobilization Period.

Dr. Luther Wesley Smith of Philadelphia, Pa., was reelected chairman of the Council's board of trustees. Dr. Vieth again heads the Commission on Educational Program.

A Long and Useful Life

In the death of Sarah C. Libby, widow of Rev. Charles E. Libby, which occurred suddenly February 4 in South Hamilton, where she was spending the winter with a daughter, Mrs. Arthur Southwick, The Methodist Church has lost a loyal and esteemed member, one who honored her church by simply living her religion day by day.

Sarah C. Kelsey was born in Milltown, Me., April 23, 1849, and was educated in the schools of the town. In 1865 she was married to Charles T. Estabrook, who later preached in the East Maine Conference. They resided in Maine until the death of Mr. Estabrook in 1879. To this union, one son was born, Frederick Estabrook, who died in 1924.

In 1885 Mrs. Estabrook was united in

43 PER CENT increase in the arrests of boys and girls under 18 years of age in the first six months of 1943 over the same period in 1942 . . . according to a survey made by the F.B.I. in 18 leading cities. Juvenile delinquency is on the increase.

J. Edgar Hoover, Head of the F.B.I.

No bombs are devastating our cities . . . but far greater damage is being done through the moral and spiritual breakdown of our youth!

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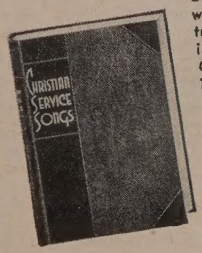
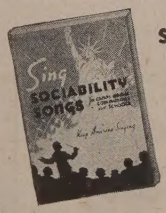


Recreation Room—Why not fix up a recreation room in the neighborhood or church basement? Many churches are helping to cut down youth delinquency with games and group singing, using "Sociability Songs."



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marriage to Rev. Charles E. Libby, a district superintendent in the East Maine Conference. Later Mr. Libby became the president of Rust University at Holly Springs, Miss., and with his family remained there until his death in 1897. Mrs. Libby was of great assistance to her husband in the carrying on of his work at the university, teaching English in the school. Later she removed to Roxbury, Mass., where she became a member of the old Winthrop Street Methodist Church and a loyal supporter of all its various lines of work. She attended the Boston Methodist Social Union for years, and at the time of her death was believed to be the oldest member of that organization.

Besides the daughter previously mentioned, she leaves another daughter, Mrs. Charles Holmes of Roxbury, with whom she had made her home these past years.

Mrs. Libby succeeded in living up to St. Paul's admonition to become a good soldier of Jesus Christ. Her Christian character needs no eulogy since it speaks for itself through a long, useful, devoted, and beautiful life.

Funeral services were held at the Waterman Chapel, Boston, Monday, February 7, conducted at her request by Rev. Stanley G. Spear, minister of the Universalist Church, Beverly, and formerly co-pastor with the late Rev. Carl H. Raupach when the Winthrop Street Methodist Church federated with the Buena Vista Street Universalist Church of Roxbury. Burial was at Woodlawn Cemetery, Everett.

Joint Installation Service

The recently elected officers of the Woman's Society of Christian Service, the Bethany Band, the Men's Brotherhood, and the Youth Fellowship of the Monument Square Methodist Church of Camden, Me., were formally installed on Wednesday evening, February 16, in the presence of a large company of the church people. Rev. Henry Beukelman, pastor of the church, officiated, with Rev. Arthur F. Leigh of Belfast, Me., assisting. The charge of office was received by the officers-elect of the joint groups at an appropriate altar setting. Mrs. Eleanor Benn is president of the Woman's Society and the Bethany Band, Ernest Benn of the Brotherhood, and Erwin Fitzjerald of the Youth Fellowship. The service was interspersed with selections by the various church school classes and by the children's chorus. A program of magic furnished by Rev. Mr. Leigh, and refreshments followed.

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Mar. 6—The Background: The Golden Age of English Religious Literature. Mar. 13—The Problem of the Religious Writer in Colonial New England. Mar. 20—Religion and History in New England Colonial Literature. Mar. 27—Religion and the Individual in New England Colonial Literature. Apr. 3—Religion and Poetry in New England Colonial Literature. Apr.10—The Legacy of New England Colonial Literature.

KENNETH BALLARD MURDOCK, Ph.D., Litt.D., L.H.D., LL.D.

Francis Lee Higginson Professor of English Literature at Harvard University.

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Church Register

HERALD CALENDAR

Boston District Conference and Retreat, Copley Church, Boston, March 6
Philadelphia Conference, Philadelphia, Bishop E. G. Richardson, March 9
Institute on Postwar Problems, Boston University, March 11-13
Boston University Founders' Day Convocation, March 13
Central West Conference, St. Louis, Mo., Bishop R. E. Jones, March 22
Crusade for a New World Order, Day of Consecration, March 26
Lexington Conference, Cincinnati, Ohio, Bishop R. E. Jones, March 29
Associated Church Press, Annual Meeting, Stevens Hotel, Chicago, Ill., April 18-20
General Conference of The Methodist Church, Kansas City, Mo., April 26
Church College Day, May 7
New Hampshire Conference, Baker Memorial Church, Concord, Bishop F. J. McConnell, May 10
Maine Conference, Lewiston, Bishop G. B. Oxnam, May 18
New England Conference, College Avenue Church, Somerville, Bishop G. B. Oxnam, May 24
Northeastern Jurisdictional Conference, Ocean City, N. J., June 7
Central Jurisdictional Conference, Bennett College, Greensboro, N. C., June 8
Methodist Student Day, June 11
New England Southern Conference, Trinity Union Church, Providence, R. I., Bishop G. B. Oxnam, June 14
Southeastern Jurisdictional Conference, Atlanta, Ga., June 22
North Central Jurisdictional Conference, South Bend, Ind., June 29
Western Jurisdictional Conference, Salt Lake City, Utah, July 13-16

BOSTON-LYNN DISTRICTS METHODIST PREACHERS' MEETING—Monday, March 6, 10.30 a.m., Wesleyan Hall, 581 Boylston Street, Boston. Speaker, Dr. Theodore P. Ferris, rector of Trinity Church, Boston; subject, "A Watchword for the Lenten Season."

NOTICE—The regular monthly meeting of the Deaconess Aid Society of New England, Inc., will be held Tuesday, March 7, at 2 p.m., in the ladies' parlor of Copley Church, corner of Newbury and Exeter streets, Boston. Rev. Arthur Hopkinson of First Methodist Church, Lynn, will be in charge of the devotional period. Business session will follow. Pourers at social tea will be Mrs. Arthur Hopkinson and Miss Loella Newhall, president of the Woman's Society of Christian Service of First Church, Lynn.

MRS. HOWARD S. WORCESTER, Cor. Sec.

Bits of Fun

"John, how many Rembrandts do suppose there are?"

"Well, depends on—I mean, why not it up in the telephone directory?"—*Christ Science Monitor.*

It is Congress that writes the tax m ures—not the treasury, or even the asp interests.—*Detroit News.*

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UR6	A Solvent for Every Problem	Joseph R. Sizoo
UR7	Where Is God?	G. Ray Jordan
UR8	A Song of Confidence	Arthur J. Moore
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UR18	A Flaming Torch	E. Stanley Jones
UR19	The Fact of Sin	I. M. Hargett
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UR21	Are You All-Out for Christ?	Grover Carlton Emmons
UR22	Will We Win for Him?	Dewey R. Eder
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I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to be used for the benefit of Boston University in such manner as the Trustees thereof may direct.

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for the purchase of books, the cost and maintenance of a building, or for any purpose the giver may designate.

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